

# PARERGON.

Concerning the FALL of

## JERUSALEM,

AND

*The Conclusion of the JEWS in that Land after.*

**B**EING come so near to the time of the destruction of Jerusalem, so that it is but three years and an half and a little more from the time we have reached with ours is, and having so frequent occasion to mention that destruction, and vengeance upon that Nation, as we have had: It may now be said to drive us far further as to take a view of such a spectacle; not that we go about to write the History of their Wars and ruins, which were but to transcribe Josephus, who is in every mans hand, but to take a brief account of the times darkest, and of the conclusion of the Nation in that Land afterward, the History of which is not altogether so obvious as the other: by both which we may not only see the performance of their threatenings of vengeance, that had been so abundantly given: but may the better judge wherein that vengeance did chiefly consist.

CHRIST  
LXVII.

NERO  
XIII.

**I**N this disastrous Year of Nineteen-hundred, Vespasian growth General into Judea, to undertake that War: A second Nerochabernus; an intruder of the Lord raised up to execute his vengeance upon that Nation, now the Nations of his curse, and to deliver their City and Temple as the others had done. And as several strange occurrences befell that destroyer, recorded in the Book of Daniel, so did divers strange things accompany this, recorded by the Roman Historians with one consent. As Niles flowing a dreadful flood on that day that he came into Alexandria, then over a deluge was dry before. A Titus that he had in the Temple of Serapis, of his former Rillies, who was known to be at that instant fourteen miles off. And especially striking of a blind man eyes by touching them with his hands, and curing a lame mans hand, by touching upon it with his foot: To which may be added those that were accounted the prodges of his rising, as a poplar tree in his ground, close rooted up by the winds every night, grew down again, and well in the morning. An Ox came and laid him down at his feet, and laid his neck under his feet, at one time as he far as near; and a dog came and brought him a dead mans hand, as another. Now not to dispute whether of these things were true or no, nor by what power they were wrought: certainly they fit the man in the eyes of men, as a man of virtue: and as he was designed by God for a singular work, so did these things make him to be a man looked upon as one of some singular power and favour.

His work in the Jewish War this year was most especially in Galilee: where first coming to Ptolemais, the men of Tiberias, the greatest City there, came peacefully and Tiberias to him; and they had done so indeed before to Galilee Galilee. Josephus who observed, wrote the History of these Wars, was now a great party in them, having fortified many Cities and places in Galilee, and being the chiefest that in those parts stood against the Romans. First he made them work at Joppa, which requires a very hard day, and put the Romans to very sharp labour before it be taken: At last after some day drudgery Josephus returns, July 1. Then Josephus himself is taken, and sends Vespasian that he should be Emperor. Joppa taken presently after, and Tiberias yielded, and Tiberias whom they called their King. Galilee gained off, and driven off

place brought in this year either by storm or famine, which Josephus records the story of at *de Bell. lib. 5.* through the whole Book: and *lib. 4.* to the end of the ninth Chapter which he concludes, *cap. 10. de Bell. lib. 5. The end of Galilee fallen.*

CHAP.  
LXVIII.

NERO  
XIV.

**V**ESPASIAN therefore having subdued, and seized Galilee, he fills this year in work in Judea, and indeed there the Jews fall to bitter work among themselves. For all the unquiet spirits whom the War had produced and hurled from other parts, or which naturally desired to be in action, were hurled hither: so that Jerusalem and Judea were filled full of men and ministers: and quickly full of famine, blood and all manner of misery. The dreadful story Josephus gives at large, as also what the Romans did among them this year, at *de Bell. lib. 4.* whether the reader may have room to.

This year Nero died by his own hand, no escape possible and more shameful execution. In him ended the Blood and Family of the Cæsars: And now that mystery of fate was discovered, That an Emperor could be made, though out of that Blood, and elsewhere than at Rome: and the misery of the State increased by that discovery, when the largest blood did make the Emperor, and the crying which was the largest, would the Empire. The first story in *de Bell.* proclaimed Galba to succeed him: against whom stood up Otho, and cast him off when he was now reigning, but in his seventh month, having only brought the Rapidity into his family, and himself to misery and ruin by it. What he was slain a common Soldier cut off his head, and putting his fingers into his mouth (for he was held, and therefore he could not bear it by the hair) he carried it to Otho, who gave it to the drum and black guard of the Camp, and they fixing it upon a pole, carried it up and down in derision.

CHAP.  
LXIX.

OTHO.

**O**THO was slain in the Theatre, when Flavian stood up against him: and the determination of this competition was nice to speedy and unlikely as warlike between Galba and Otho: For Otho slew Galba without any battle, and when himself had lost three and twenty associates at his first conspiring against him: But the people gathered thick against part of the Empire, with seditious and preparations, and came to a pitch but before it came to second, Otho's men lost the field, and when tidings of his defeat came to him, he resolved to give no longer, but to render up his Empire and life together, and so slew himself. He reigned if it may be called a reign, but 93 days.

VITELLIVS

**V**ITELLIUS is now Lord of all, who indeed is not master of himself. A man of the intemperance and luxury, that few equalled him: and driven that did follow him and his court, mad of Rabbies. Given men and Cities were undone by his riotous revellies, and the soldiers became effeminate by his example. In the time of his reign which ended before this year was out, there were divers prodigies: A Comet: Two Suns at the same time, one in the East, another in the West. The Moon twice eclipsed successively. In the Capital the footsteps first of many and great Diseases coming down from heaven. And Jupiter Temple opened of its own accord with horrid noise. And by this he made out for a prodigy too, Marcus a man of an enormous constitution among the Romans, could not be able to stand a number of men, and proclaimed himself a God. He was soon overthrown and thrown to the wild beasts, whom when they saw not in pieces, it heightened the people's opinion in thoughts that he was a God indeed: but Flavian found another way to put him to death, and so his Godship was spoiled.

There were divers petty masters of the Armies, and despoiling of Towns in Italy and other parts before Josephus fled: but when he stood up, there were convulsions that made all the Empire to shake, as it had hardly ever done before. He was then in the East about the Wars of the Jews, as we have touched briefly before. And there the Armies in Egypt, Judea and Syria were faithful to him in the month of July. And in a short time all the Provinces even to Judea did the like. The Legions in *Asia, Mysia, Pannonia* fell to him, and letters are sent into Britain and Spain to move them to the like, and they moved with them.

Flavian



A people once highest in his favour, now dethroned in his displeasure: once blessed with innumerable dignities, above all, they above all the people under Heaven, and now given under his heaviest indignation. A people of his curse, and who have lost their name for a curse to his chosen. And a new world (as it were) now created, a new people made the Church, a new Occurrence, and Old things pass, and all things become new, 2 Cor. 5. 17.

We are now upon a very remarkable and eminent Period; where should I begin my Ecclesiastical History, I should begin, as at the beginning of a new world: First that the Calling of the Gentiles had begun before, for the Gospel was now gone through all the world: and the Jews were all given up before as to the generality of them, when the Holy Ghost calls them days, and a Synagogue of Satans: but their State and Government was not till now erected up, nor the Divine Ordinances once planted among them till now evangelized: and their calling off fitted by the ruin of their City, dispersion of their Nation, and their final oblation.

## SECTION I.

### The Destruction of the Temple and City.

THE Temple was burnt down, as Josephus a spectator testifies the time, *Temp. Ant. lib. 2. c. 16.* On the ninth day of the month *Lous*: which he says was a fast day to the Temple, for it had been burnt down by the Babylonians before on that day, *De Bell. lib. 7. c. 17.* And yet his Countrymen, that write in the Hebrew Tongue, relate these fast-days to the anniversary of that month which they call the month *Ab*; and they affirm that day had the three other fast occurrences besides: On the ninth day of the month *Ab*, say they, the Jews came out against Babel in the wilderness that they should not enter into the Land: On it was the destruction of the first Temple, and on it was the destruction of the second. On it the great City Babel was taken, when there were thousands and ten thousands of Jews, who had a great King over them (Nebuchadnezzar) whom all Jews, even their greatest sage were thought to have been Messias: But he fell into the hands of the Babylonians, and there was great affliction, as there was at the destruction of the Sanctuary. And on that day, a day elected for vengeance, The mighty Tigris River plaved up the place of the Temple, and the place about it, as a temple when it laid, then just became a plowed field. Taken in Tanch. p. 4. *habeo* 2. *Magnum* in Tanch. p. 3.

It is strange men of the same Nation, and in writing sagacious, and of which both parties were spectators, should be at such a difference: and yet not a difference touching, if we take Josephus his report of the whole story, and the other Jews contradiction of the time. He records that the Chethers were commonly called The Purges of the Temple, were held on the eighth day, and were lasting on the ninth, but that day Titus called a Council of War, and persuaded it by their voices, that the Temple should be spared: but a new looking of the Jews caused it to be fired, though against his will, on the next day: Joseph. *de J. sup. c. 11. 12. 13.* Now their Rabbinical notions, from the middle day of the three that Titus was at it as from a Center: and they have the time then: It was the time of the morning, when Titus was put to the Temple, and it lasted till the going down of the Sun of the next day. And indeed what Rabbi Joshua ben Zosai said: If I had not been so that Jerusalem should not have perished it again any other day, but the ninth, because the wall of the Temple was burnt that day. And in the Jerusalem Talmud it is related that Rabbi, and Joshua too Law signed for it the ninth and tenth days both. Ghall. in *Magm.* in Tanch. p. 3.

Such another discrepancy about the time of the falling of the last Temple by Nebuchadnezzar, may be observed in a King. 25. 2. 3. where it is said, that in the fifth month, on the twentieth day of the month, came Nebuchadnezzar Captain of the guard, and burnt the King of the Land. And yet in *Genes. 52. 12.* it is said to have been in the fifth month, on the tenth day of the month. Which our Genealogists to the Babylon Talmud reconcile thus: It seems to be said on the fourth day, though it is said On the tenth: Now was it so said, On the tenth day, though it is said On the fourth. Here it is shown On the fourth the Jews came into the Temple, and out there and stayed at, the seventh, eighth and ninth days, and that day towards night they set it on fire: and it burnt all the tenth day, and was the sign off with the second Temple, Tanch. fol. 29.

The ninth and tenth days of the month all on which the Temple was burnt down, was about the two and three and twentieth of our July: and the City was taken and sacked the eighth day of September following: Joseph. *de J. sup. c. 47.* That day being their Sabbath day, *Deut. 32. 34.*

A few chosen hundred thousand delivered and perished in the siege and fighting, and thirty seven thousand taken prisoners, These surrounded City and Temple to be rased so



*Joan.* Jerol. Chrich. fol. 75. col. 2. which is Megilat fol. 75. col. 4. and in *R. Jochan.* upon the Fall of Jerol. are reckoned up to four hundred and fiftieth. But none are one which let, of Temple, Synagogue, Madras, House, or any thing else but robbery and defoliation. Her people used this custom while the flood, that on all other days of the year the sunbeams melted in the middle of the street, and the dew by the large fides, and the sunbeams did melt them, they off: But on the days of the Fast-days, the dew melted in the middle of the street, and the sunbeams by the large fides, and when the dew had they off. Jerol. Chrich. fol. 75. col. 2. But now where is their company, that church, nay where are the Jews? Time himself some time after the defoliation, coming that way, could not but bewee the fall of so brave a City, and cursed the Rebels that had conspired to find a destruction: *Joseph.* De Bell. lib. 7. cap. 19.

How the Country near about was wasted with so long and terrible a Siege, and indeed the whole Country with so detestful a War, it is easier conceived than expressed. *Joseph.* tells particularly much of it, and this thing for ever. That other cities besides Jerol. down the City were cut down, and brought in no more forts and engines for the Siege. *Idem.* cap. 40.

We may take a view of the whole Country as to the surface and situation of it in this prospect of their own: *The Land* [say they] *that Israel possessed that came out of Egypt, are these three Countries, Judah, Galilee, and beyond Jordan, and these were formerly separate again. There was Galilee the upper, and Galilee the lower, and the Plain. From Capser Hamarich upward, all that lay not beyond Jordan, is Galilee the upper, and from Capser Hamarich downward, all that doth bear beyond Jordan is Galilee the lower, and the border of Tiberias is the Plain. And in Judah, there is the Mountains, and the Plain, and the Sea. And the plain of Ephraim is in the plain of the South, and the mountains thereof is in the mountain royal: From Bethan in the Sea is one Region: Shiloh. par. 2. hal. 2. The Jerusalem Generals do add thus, What is the vale in Galilee? The vale of Chastaneth and the adjoining. What is the mountains in Judah? This is the mountain royal, and the plain thereof is the plain of the South, and the vale is from Engedi to Jericho. And what is the mountains beyond Jordan? *R. Simon ben Eleazar* saith, The hills of Manasse, and Galilee: And the plain thereof Hephraim and all her Cities, Dishes, Samereth Beth, and Beth Basl Man. And the vale is Beth Hazon, and Beth Nimrah. *Sederth* fol. 68. col. 4.*

It were needless to trace the footsteps of the War particularly in all these places, but *Joseph.* be satisfied for that: we may say in short, that hardly any considerable place escaped, but such as were possible, or such as were unassailable. Of the largest fort the mountains of Judah was the chiefest place, *Joseph.* 21. 1. *Livy.* 2. 22. *Idem.* 10. The mountain royal, as the Hebrew Writers do commonly call it [a place incredibly populous as they tell us, *Jerol. Tamm.* fol. 62. col. 1.] *Hispan.* Christ gives his Disciples warning before hand to flee, when their city should come, *Matth.* 24. 16. Which warning we cannot judge but they took, and so planned here as in a place of safety by his warning.

Though therefore the Country were extremely wasted, with so long and so furious a War, yet was it not utterly waste, nor the Nation destroyed from being a people, though it was destroyed from being what it had been. Those places and persons that had quietly submitted to the Roman power, if they had escaped the fury of their own Enchiraea once, were presented to him in gain, yet to enjoy their own Religion and Laws, they in the mean while demeaning themselves as peaceable subjects, so that power that had brought them under. And for our acknowledgments of that submission, they were enjoined to pay that Tribute or half shekel that they usually paid to the Temple for their lives, so *Joseph.* Capitulum, *Epist.* apud *Dionem.* pag. 748.

Their sacrifices continued in the same habit and state, as it had done for many years before the City fell: and their Synagogues in the same posture, and their Religion in the same condition, save only those parts of it which were confined to Jerusalem, which were now in the dark. And generally the places and people that had escaped the War, if they would inquire, did enjoy their quarters, as well as men could do in a Land in such a condition as into which it was now brought.